

The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

We are verily guilty concerning our brother.

SAMUEL A. ALLEY, Printer.

VOLUME I. NO. 44. NEW SERIES.

THE PHILANTHROPIST,

PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY

N. W. corner of Main & Sixth streets,

CINCINNATI, OHIO.

JAMES BOYLE, Publishing Agent.

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TERMS.—Two Dollars and fifty cents till the expiration of the year. Letters on business should be directed to the Publishing Agent, those relating to the editorial department, to the Editor. In all cases post paid.

JUDGE HARPER ON SLAVERY.

We have at length succeeded in obtaining the

celebrated memoir of Judge Harper on Slavery.

By a large and respectable portion of the people of

the South, it is regarded as a triumphant vindication

of their "domestic institution" against the

rude assaults of Northern fanaticism. Even those

classes of slaveholders who affect to be of the

school of Jefferson on this subject, pronounce it a

"calm, powerful and argumentative appeal!"

"Such is the language of the editor of the Southern Lite-

rary Messenger, who does "not wish however to be

understood as assenting" to all its arguments

and conclusions.

Judge Harper complains that the judgment of

the civilized world is made up on this subject,—

it will listen to no argument, to no voice "raised

among" slaveholders to "extenuate or vindicate

slavery."

"The denouncers of this system seem

to be unaware, that there is reason to be en-

coutered, or argument to be answered. They

assume that the truth is known and settled, and

only require to be enforced by denunciation.

Another vindicator of the South has appeared

in an individual who is among those that have done

honor to American literature; With conclusive

argument, and great force of expression he has de-

fended slavery from the charge of injustice or im-

morality, and shown clearly the unspeakable cru-

elty and mischief which must result from any

scheme of abolition. He does not live among

slave holders, and it cannot be said of him or of

others, that his mind is warped by interest, or his

moral sense blunted by habit and familiarity with

abuse. These circumstances, it might be sus-

pected, would have secured him hearing and con-

deration. He seems to be equally unheeded, and

the work of denunciation, disdaining argument,

still goes on.(e)

President Dew has shown that the institution of

slavery is a principal cause of civilization. Per-

haps nothing can be more evident than that it is

the sole cause.(f) If any thing can be predicated

as universally true of uncultivated man, it is that

he will not labor beyond what is absolutely ne-

cessary to maintain his existence. Labor is pain

to those who are unaccustomed to it, and the na-

ture of man is averse to pain. Even with all the

training, the helps and motives of civilization, we

find that this aversion cannot be overcome in many

individuals of the most cultivated societies. The

coercion of slavery alone is adequate to form

men to habits of labor.(g) Without it, there can

be no accumulation of property, no provision for

the future, no taste for comforts or elegancies,

which are the characteristics and essentials of civi-

lization. He who has obtained the command of

another's labor, first begins to accumulate and pro-

vide for the future, and the foundations of civiliza-

tion are laid. We find confirmed by experience

that which is so evident in theory. Since the ex-

istence of man upon the earth, with no exception

whatever, either of ancient or modern times, every

society which has attained civilization, has ad-

vanced—claiming, perhaps justly, to be farthest ad-

vanced in civilization and intelligence, but which

had the smallest opportunity of observing its

true character and effects—denounced as the

most intolerable of social and political evils. Its

existence, and every hour of its continuance, is

regarded as the crime of the communities in which

it is found. Even by those in the countries illuded

to, who regard it with the most indulgence or the

least abhorrence—who attribute no criminality to

the present generation—who found it in existence,

and have not yet been able to devise the means of

abolishing it, it is pronounced a misfortune and a

curse, injurious and dangerous always, and which

must be finally fatal to the societies which admit it.

This is no longer regarded as a subject of ar-

gument and investigation. The opinions referred

to are assumed as settled, or the truth of them as

self-evident. If any voice is raised among our rea-

ders to extenuate or to vindicate, it is unheard.

The judgment is made up. We can have no hear-

ing before the tribunal of the civilized world.

Yet, on this very account, it is more important

that we, the inhabitants of the slave holding states

of America, insulated as we are, by this institution,

and cut off, in some degree, from the communion

and sympathies of the world by which we are sur-

rounded, or with which we have intercourse, and

exposed continually to their animadversions and at-

tacks, should thoroughly understand this

subject and our strength and weakness in re-

lation to it. If it be thus criminal, dangerous

and fatal; and if it be possible to devise means of

freeing ourselves from it, we ought at once to set

about the employing of those means. It would

be the most wretched and imbecile fatuity, to shut

our eyes to the impending dangers and horrors,

and "drive darkling down the current of our fate,"

till we are overwhelmed in the final destruction.

If we are tyrants, cruel, unjust, oppressive, let us

humble ourselves and repent in the sight of Heaven,

that the foul stain may be cleansed, and we

may make no apology for laying before our readers this

very abominable paper to Judge Harper of South Carolina, which

we publish with other's corrections from the South

Eastern Literary Journal.¹ Whilst we have carefully excluded

from our columns all discussions of a mere party character,

we are not willing to withhold a calm, powerful and argu-

mentative appeal, upon a subject vitally affecting the well-

being and very existence of the republic. It is not to be

disguised that an infatuated, but we hope in point of num-

bers at least, an insignificant class of our northern brethren,

have for some time past been employed in schemes and agi-

tations which if not rebuked by the stern voice of public

reprobation, may lead to the most frightful consequences.

To avert them, we invoke the aid of the more liberal and

enlightened of our countrymen north and east;—for it is

upon us we solemnly believe that the chief responsibility

rests in extinguishing the wild fire of fanaticism kindled

among them, which, in its destructive course, is rapidly se-

waring the bonds of brotherhood and turning even the milk

of female kindness into a pool of bitterness.

Whilst we commend the action of our readers the

candid, philosophical, and eloquent manner of Judge Har-

per, we do not wish to be understood as agreeing to all his

arguments and conclusions. The Judge is rather *altra* in

some of his views, and so we think, are most of the South

Carolina gentlemen, who have written upon the perplexing

and delicate subject of slaves in the abstract. The safe

and more rational course, it seems to us, would be to treat the

whole question as one of federal compact, and exclusive do-

mainth. It will be unanimous in maintaining its rights

whilst there is danger of division, if we attempt to inter-

vene with it principles of ethics which cannot be grasped

or received by every mind.—*[Ed. So. Lit. Mess.*

¹ President Dew's Review of the Virginia Debates on the

subject of Slavery.

² Paulding on Slavery.

CINCINNATI, TUESDAY, NOVEMBER 20, 1838.

WE ARE VERILY GUILTY CONCERNING OUR BROTHER.

WHOLE NO. 143.

We are verily guilty concerning our brother.

WE

body of the people had no political existence; they were not recognized as men, but were held and regarded as property, to all intents and purposes whatsoever. According to the theory of Judge Harper, we should naturally expect, that such a period would abound in indications of advancing civilization, and be marked by a rapidly increasing taste for the comforts and elegancies of life, and by a high order of intelligence among the select few, whom Providence through the instrumentality of Slavery had elevated above the necessity of labor. But what are the facts? Never before, perhaps, was Europe more unhappy and degraded. Then was the midnight of ignorance. "Comforts" and "elegancies" were unknown. Depravity in manners, brutality in feelings, anarchy in government, war, desolation and poverty of resources, characterized nearly all Europe. "Not only the arts of elegance which minister to luxury," says Robertson, "but many of the useful arts without which life can scarcely be considered as comfortable, were neglected or lost. Literature, science, taste were words little in use during the ages which we are contemplating." "Persons of the highest rank and in the most eminent stations, could not read or write." Again—"As the inhabitants of Europe during these centuries were strangers to the arts which embellish a polished age, they were destitute of the virtues which abound among people who continue in a simple state. Force of mind, a sense of personal dignity, gallantry in enterprise, invincible perseverance in execution, contempt of danger and death, are the characteristic virtues of uncivilized society. But these are all the offspring of the feudal institutions had destroyed. The spirit of domination corrupted the nobles; the yoke of servitude depressed the people; the generous sentiments inspired by a sense of equality were extinguished, and hardly any thing remained to be a check on ferocity and violence."

We do not pretend that this condition of things was originally attributable to slavery; but that this practice contributed to aggravate and prolong it, must be evident to every reader of the history of those times. One position we may safely assume. This state of things continued and grew worse and worse, notwithstanding the universal existence of this "sole cause of civilization;" and the first indications of reform were synchronous with the first symptoms of decline in the great civilization.

With the causes which occasioned the decay of the feudal institutions, and led to the abolition of slavery, we now have nothing to do. Suffice it to say, that the work of enfranchisement was commenced in the towns and cities. And what account does the historian give of the results? "The spirit of industry revived. Commerce became an object of attention, and began to flourish. Population increased. Independence was established, and wealth flowed into cities which had long been the seat of poverty and oppression." "Together with the improvement in manners, a more regular species of government and police was introduced." Then followed enfranchisement in the country. The people became free men. And what were the consequences? "The husbandman, master of his own industry, and secure of reaping for himself the fruits of his own labor, became the farmer of the same fields where he had been formerly compelled to toil for the benefit of another. The odious names of master and slave, the most mortifying and depressing of all distinctions to human nature, were abolished. New prospects opened, and new instruments to ingenuity and enterprise presented themselves to those who were emancipated. The expectation of bettering their fortune, as well as that of raising themselves to a more honorable condition, concurred in calling forth their activity and genius; and a numerous class of men who formerly had no political existence, and were employed merely as instruments of labor, became useful citizens, and contributed towards augmenting the force and riches of the society which adopted them as members."

According to Judge Harper, "he who has obtained the command of another's labor, first begins to accumulate and provide for the future, and the foundations of civilization are laid." According to the history of Europe, civilization made its first perceptible advances, only after the husbandman had obtained the command of his own labor, and involuntary servitude had given place to free labor. When facts and theories contradict each other, no one will hesitate which to believe.

(g) What is the inference? You cannot make your mechanics and laborers at the North industrious, unless you make them slaves. This is Southern doctrine. The whip will do more than wages, will it? Will Judge Harper presume to compare the industry of slaves, with that of free laborers? Is it for such a statement as that above, that his memoir is to be styled, *philosophical*?

(g) Murder—the murder of the Son of God "promoted the good purposes of God." Was that act "itself good"?

(h) Of course, there is more industry, comfort, refinement, elegance, wealth, and providence for the future in the slave-holding than non-slaveholding states! Has Judge Harper ever travelled out of sight of home?

(i) He is now to show that the first principles of the Declaration of Independence are "merely ornamental"—"false," "sophistical" or "unmeaning."

(j) The meaning of which evidently is, that *nature* has made no essential distinction between men at their birth—all are born with equal rights to "life, liberty and the pursuit of happiness." The manner in which the Judge attempts to meet this plain, self-evident truth, is discreditable both to his candor and good sense. Let the reader judge.

(k) What has all this to do with the truth or falsehood of the doctrine, that all men are *born* free, and equal in rights? A personal right is one thing—a political right another. Personal rights are inherent in the individual, are conferred by God, and their unfeigned exercise is necessary for the perfection of the man. Political rights attach to man, in society. They are the creation of the social compact. Convention determines, defines and regulates them. Because one class of rights is alienable, it does not follow that the other is inalienable. Because society may justly exclude the *slave* from the right of suffrage, does it not follow that it may rightfully deprive him of his civil rights? Men, in associating together for mutual protection and benefit, may adopt for their government whatever regulations they see proper, so that they do not violate any of their natural rights. The rights and the duties growing out of these regulations are undoubtedly matters of convention. They may ordain a representative form of government, and agree to require from such other conformity to certain provisions, as the necessary condition for the exercise of their conventional rights. So long as such provisions are violative of no natural right, they are mere matters of expediency. It is evident that provisions excluding minors from the right of suffrage, or requiring citizenship or residence for a certain period, as a condition to the exercise of this right, are of this character. They infringe no personal rights—they may be demanded by the good of society. It is marvellous that Judge Harper should confound rights so distinct in their nature and origin. All his reasoning evidently leaves the doctrine on which he began commenting, untouched.

(l) This is frank at least; there is no mystification here; no resort to vague, abstract phrases to cover up an unpalatable meaning. "It is the very bias of his nature," that is, a law of human nature, that the strong and the wise should control the weak and the ignorant; that brute force or brute cunning should make slaves of those who are too weak to protect themselves, or too ignorant to meet trick with trick. A comfortable doctrine truly. It may chance hereafter, that a black skin shall cover more wisdom and strength than a white one. Would the Chancellor have his rule work both ways?

(m) Is it not remarkable that a man of so much intelligence as Judge Harper should commit so gross a blunder? A new discovery this in legislation, that all the laws of society are intended for nothing else but to restrain men from the pursuit of happiness, according to their own ideas of happiness or advantage! Directly the reverse is the fact. All the laws of society are intended to *protect men* in the pursuit of happiness according to their own ideas of happiness and advantage; but we beg leave to remind the Judge, that the slave-code is not the only code of laws in the world; neither is it the source, whence freemen are apt to draw their notions of the nature and intention of legislation.

(n) Man then has no *natural* right to life—the right to live is merely conventional, conferred by society! Profound philosophy!

(o) This champion of slavery refutes himself. His great object is to prove, that men have no rights by nature. Out of his own mouth he may be condemned. In one part of his argument he states, speaking of a man pressed by famine—"Self-preservation, as is truly said, is the first law of nature." The meaning of which must be, that God has made it the duty of man to preserve himself—that is, his life, his person, his liberty, his happiness, whatever pertains to himself. If it be his duty, it is of necessity his right. Judge Harper being our authority then, man has a right by nature to life, liberty and the pursuit of happiness.

Again in reply to the question—By what right does society punish by the loss of life or liberty? he says, "for its own protection—it is the right of self-defense." What this right of self-defense includes, he informs us in the context. Society may inflict punishment "for the security of the *lives* of its members," "for the security of their property;" and we may add, for the security of the liberties of its members. If then society, or men united for mutual advantage, have a right to defend their lives and liberties, it is plain they have a right to the possession of them. Whence is this right derived?

We trust we shall not hereafter be subjected to the disagreeable necessity of omitting a number.

NEW YORK ELECTIONS.—The Whigs, it is said, have swept the state. Seward and Bradish are elected.

REQUEST.—No. 2, of the Philanthropist, second volume, is wanted at this office. We wish our friends would look among their old papers, and forward us this number immediately, if they have it.

CHANCELLOR HARPER'S MEMOIR.—If the reader wishes to know how slavery can be defended, let him turn to our first page. Harper's Memoir is fruitful in topics for thought. We have appended a few notes on the more sophistical passages—the rest of it we leave to refute itself.

The inevitable conclusion from Judge Harper's own admissions; the very position however which he labors so zealously to overthrow.

CAUSE IN PORTAGE COUNTY.—Our friends in Ravenna, Portage co., the town where the Ohio Star is published, do not seem to sympathize with the suspicions of the editor of that paper. A gentleman, transmitting to me a good sum of money from that place, says—"I think I can say that the cause of Emancipation in this community is rapidly progressing." They have recently held anti-slavery meetings in that county, of which we are expecting interesting reports.

THE TRUTH.

There is a strange misconception in many quarters, of the course of the Philanthropist in relation to the Mahan case. Now, we are represented as a demagogue; then, as the tool of demagogues. A little while since we were a Whig, a Federalist, the foe of Democracy. Now, we are a Loco-foco in disguise—we have played into the hands of the Van Buren party. In the estimation of some, we have been guilty of an electioneering trick; others, with more charity pronounce us, *a dupé*.

Such are the silly arts of politicians. This kind of unfair dealing has become so common in politics, that men of sense attach small credit to the statements or opinions of merely partisan priests. Let any one examine carefully the principal papers of both political parties, and he will come to the conclusion, that very many of them care but little how much falsehood they instill into the public ear, provided the interests of party be subserved. These remarks are intended as introductory to the following article from the Cincinnati Republican, of Oct. 25th.

ABOLITIONISTS.—The editor of the Richmond Enquirer, in an article under this head, uses the following language, "We of the South ought to rejoice in the election of Porter, of Pennsylvania, and Fairfield of Maine. Their cause is identified with the true principles of the Federal compact, in regard to slavery—Whom we bear to the side of the Abolitionists as Martin Van Buren did in his speech, which we recently published, and Kent, the present Whig Governor of Maine, took ground with such zealous politicians as John Q. Adams. The South ought to rejoice in the defeat of these whigs, and the success of these democrats. The elections in Maine and Pennsylvania are so many blows

that there is not a right means of obtaining such good, or that man stands justified before God for the use of wrong means. We have heard persons vindicate the extermination of the Aborigines of this country, on the ground that the results prove it to have been in the order of Providence; and they imagine they find a parallel case in the extermination of the Canaanites nations by the Hebrews. There are two marked points of difference between the cases. 1st, The Israelites had the express command of God, as their warrant for destroying these idolatrous nations; 2nd, They destroyed them, as they would perform any other duty—deliberately, systematically, and because God had so commanded. The settlers of this country cannot plead such a warrant for the work of extermination; and what is particularly worthy of remark, their vices were the destruction of the savages. They did not cheat, defraud, oppress and murder them, because God commanded, but just because the devil urged them on. Savage and civilized men could live as neighbors, and the former could easily be tamed, were civilized men, Christians, in the strict sense of the word. Examine the whole history of man, and it will be found that the difficulties between savage and civilized people, have in almost every case had their origin in the vices of the latter—in their dishonesty, overreaching cunning, want of forbearance, or quickness to resent apparent injuries or insults.

(r) Let us disentangle the doctrines advocated in this paragraph from superfluous matter, so that they may be contemplated in all their inherent loveliness.

1. Absolute despotism is perfectly right, if a man by superior force or cunning, could obtain the mastery over his fellows.

2. Inasmuch as this continent could not be settled without the extermination or enslavement of the natives, the settlers had a perfect right to exterminate or enslave them: enslavement however would have been preferable.

3. The African slave-trade has been fruitful in the most beneficial results.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:
Tuesday Morning, November 20, 1838.

CASE OF MAHAN.

Two individuals in Cincinnati have assumed considerable pecuniary responsibilities, in procuring counsel for Mr. Mahan. Must they bear the whole burthen? Are we not all equally interested in this matter? We do hope our friends will show how much they feel for this deeply injured man, by giving liberally. It is bad enough for Mr. Mahan to be deprived of his liberty for months and chained like a felon; let abolitionists set to it that he be the loser in nothing else.

NO PAPER LAST WEEK.

There was no paper issued last week, for the same reason we omitted a number a few weeks since. We wish to remind subscribers in the most forcible way that printing cannot be done without money. Our receipts indeed on pledges and for books for a little while past have increased considerably; but subscribers are still largely in arrears. If they would have the paper punctually, they must pay punctually.

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Such are the silly arts of politicians. This kind of unfair dealing has become so common in politics, that men of sense attach small credit to the statements or opinions of merely partisan priests. Let any one examine carefully the principal papers of both political parties, and he will come to the conclusion, that very many of them care but little how much falsehood they instill into the public ear, provided the interests of party be subserved. These remarks are intended as introductory to the following article from the Cincinnati Republican, of Oct. 25th.

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simed at abolition in behalf of the Constitution. The cause of Martin Van Buren, is our cause. The abolitionists have lost ground, although their efforts are not extinguished."

"This language will sound strange in the ears of the abolitionists of Ohio. Here they have been impressed with the notion, that the cause of Martin Van Buren was their cause. It was a notorious fact that the majority of the abolitionists of the States, voted for Loco-foco ticket under the impression, that the Philanthropist, which is the leading abolitionist in the State, opposed with great zeal and efficiency the election of the Whig candidate for Governor, upon the ground that he respected the rights of the South.

"The Mahan statement, which was so extensively circu-

lated over the State, with the view to operate against the re-election of Governor Vance, was, as we have ascertained from an unexceptionable source, concocted by our Loco-foco Senator in Congress, (Mr. Morris,) at the Philanthropist office.

"Was first published there and some twenty or thirty thousand copies were issued from the same abolition laboratory, and circulated throughout the State upon the eve of the election. We know not how the abolitionists voted in Mahan, and Pennsylvania, but we do know, which we do know, that Medary of the Statesman, and others for the Loco-foco ticket, and the Mahan ticket, were in the lead in Cincinnati, and that, in the opinion of the editor of the Philanthropist, the Mahan ticket was the leading ticket in the State, opposed with great zeal and efficiency the election of the Whig candidate for Governor, upon the ground that he respected the rights of the South.

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"The Editor of the Ohio Atlas, an Abolition

Whig paper, who waited very patiently until

the election was over, before he could attend to

the case of Mahan, in his last number thus speaks

in reference to some remarks he had intended to

make in the previous number.

"These remarks of our own were designed not only to

present the whole facts in the case as they actually occurred,

but also to administer a merited rebuke to our friend of the Philanthropist for allowing himself to be made the dupe of an electioneering trick of as base a character as was,

probably, ever perpetrated in any country, and a similar rebuke to Mr. Medary of the Statesman, and others for the

ticket, (*infamous we must regard it*) which they took in the transaction.

"Our friend of the Atlas, in "administering" to

us this courteous epithet, "dupe," sets up a claim

of superior sagacity, which we may wonder at,

but will not contest. For the satisfaction however

of the readers of the Philanthropist, we will state, that we have nothing in common with Mr. Medary of the Statesman and Thomas L. Hamer.

"The day after we had issued the true statement of the Mahan-case (and this statement we issued

before we had seen any notice of it from any quarter except from the Georgetown Examiner,

a Whig paper,) we received an Ohio Statesman-extra containing the account of the George-

town correspondent. We saw at a glance that it was inaccurate in its statements, and that the ob-

ject of the Statesman was, to use the case for poli-

tical effect. There was so much party-slang in

the editor's comments, and so evident a design to

pervert the generous feelings of an indignant pub-

lic to party purposes, that no one could mistake

the furious zeal of this outraged patriot. His ex-

tra we made no further use of, than to extract from it

a paragraph, in which the editor committed him-

self against the doctrine of implicit delivery on

executive claim.

"We now demand of the editor of the Atlas his

warrant for pronouncing his "friend of the Phi-

lantropist the dupe of an electioneering trick?"

The perjury of a vile accuser, the indictments of

brother, every consideration that a valuing patriot could suggest, every inducement that enlightened philanthropy could inspire, every argument and motive that an elevated morality and holy religion could supply. Nor do I longer fear in this matter, the inaction of individuals, however distinguished, who would, upon this great subject, forever shun the face of hope. He must heed well with the admonition of the age; be little observant of that is passing in the old world and the new, who can doubt the future progress of events, and certain consummation from the air we breathe as opinions not receive their "form and pressure" from the moral atmosphere of the world and age in which we live. And the time is not distant when our own abidingest states, moved by those generous impulses, and the all-pervading spirit of the age, will themselves accomplish upon this subject all that the most enlightened philanthropy and earnest patriotism could desire; and our whole country, in all its length and breadth, becomes in fact, what it is already in name, the *freest* on earth!

We learn that the abolition Whig voters of Albany issued a manifesto, declaring their intention, with the reasons, for voting for Messrs. Seward and Bradish. We fear it will be a hard matter for abolitionists in New York to break through party attachments. The results of the elections there will furnish no data, we presume, for estimating the real abolition strength of the state. Were all the abolitionists to concentrate upon Mr. Bradish, and withhold their votes from the other candidates; and should all the whig anti-abolitionists give their votes to the same gentleman, notwithstanding his abolitionism, the case would be a clear one. But, as neither of these circumstances will obtain, it will probably be impossible, to determine anything certainly, from the election results.

THE OHIO STAR

The Ohio Star is now conducted by a single editor, the professed abolitionist whom we advised a few weeks since to change his profession, or seek better company. "The scoundrel worth not him that reproves him." Our reproof has elicited the subjoined reply:

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SYNOD OF ILLINOIS AND SLAVERY.

In the published report of the proceedings of the Illinois Synod which met at Peoria, Sept. 26, we find the following account of its action on the question of slavery. The resolutions are excellent—they are just to the point.

"The committee to whom was referred the resolutions on slavery reported, and their report was adopted, as follows:

"The committee to whom was referred the resolution presented by Mr. Galt on the subject of slavery, respectively reported—

"Whereas a resolution was adopted by this synod at its last meeting, declaring it to be 'the duty of all Christians in this country, in all places and at all proper times, to bear testimony both public and private' against the sin of slavery;"

and whereas it is often alleged that the subject of slavery is a political subject, and that therefore it is improper for the ministers of the gospel to preach upon it; therefore,

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And whereas the example of the apostles is often adduced, to as not so pointedly condemning the sin of slavery as by many deemed the duty of ministers in this age;

"Resolved, That, inasmuch as the power of legislation was not in the hands of primitive Christians, but they were under the persecuting influence of a tyrannical pagan civil power, utterly inaccessible to Christian influence; therefore the course pursued by them is not the model of the course proper to be pursued by an ambassador of Christ, when preaching to a professedly Christian people, who have in their own hands the entire power of making or repealing laws.

"Resolved, That the Christian ministry is Heaven's great agent in enlightening and purifying the public mind on this even all other great moral questions; therefore

"Resolved, That it is recommended to all the ministers in this synod to preach at least one sermon during the year on the subject of the immorality of slavery, so far as in their judgment it shall seem to be their duty in existing circumstances."

NOT AT ALL STRANGE.

It is by no means strange that abolitionists, interfering, as they do, so unscrupulously with the arrangements of political parties, should become subjects of abuse and misrepresentation. Party-leaders generally have no scruple as to the character of the means they employ, to prejudice the character and influence of those who stand in the way of their wishes. We are not peculiar, in having our motives maligned, and our conduct towards parties, misrepresented. Better men cannot escape the foul tongue of slander. Mr. Birney's opposition to Mr. Clay has subjected him to the charge of being "wheelied" by the "regency" in New York. Mr. Gerrit Smith is said to be "caxed and tickled" by the regency leaders at Albany in every variety of form."

Read the following extract from a letter of the New York correspondent of the National Intelligencer.

"The truth is, Mahan is the victim of a plot, unequalled in the history of the fleshly ingenuity of man. The powers that be, had decreed that the genuine republican principles of the whig party must not bear away in Ohio, but that they must be swept away and the new fangled dogmas of the destructionists be established in their stead. It was decided that Thomas Ewing must be prevented from reaching the Senate of the United States. These things were to be accomplished, whatever hazards, and by whatever means—and the most extravagant expenditures and most subtle and abominable chicanery were to be devised, and brought into exercise. We believe that the Sub-Treasury party expended upon Ohio alone during the late contest, not less than half a million of dollars. But fearing that the power of money would not accomplish all they desired, they resorted to stratagem; a plot was concocted in Kentucky, of which poor Mahan was made the victim; and this too with the connivance and understanding of leading men of the party in Ohio. We believe that Thomas Morris, Thomas L. Hopper, and we strongly suspect Gamaliel Bailey jr., the editor of the Cincinnati Philanthropist, and the Anti-Slavery Society in this State, were *parties to the plot*. They were but two successful. The lying slanders of the Whigs, the seat of the four winds could not be overtaken by the brief before the election, and the consequence was, that Gov. Vance was defeated and a convicted gambler, who has not yet disclosed the source of the plot upon him, was elected in his stead. The Philanthropist took the lead in denouncing Gov. Vance, while he himself, priding in full, chorus, cried havoc and let slip the dogs of war; they sympathized marvellously with poor Mahan, and made the winking ring with their lamentations over the insulted genius of Liberty."

POLITICS AND ABOLITION IN MASSACHUSETTS.

We give the following extract from the whig state address to the people of Massachusetts, to show the attitude politicians are compelled to assume in that state. We command it to the attention of the leaders of both parties in Ohio.

"Fellow Citizens, we have thus presented to your notice singly and exclusively, the approaching election, the greatest financial issue which has so long agitated our country.—We are aware that to many of you the systematic suppression by Van Buren, Votes in the House of Representatives, of your petitions, remonstrances, and even Legislative Resolutions on the subject of Texas and Slavery, and the open avowal and secret support of the most abominable principles, upon both those subjects, by a Northern President and his party—would have been far more interesting topics of remark.

We have however, the satisfaction to know that all these subjects have recently received a large share of public attention, and that the two especially have been presented to the people of Massachusetts, with extraordinary interest and fulness. It is well remembered that our distinguished fellow citizen, Mr. Adams, regardless alike of interruption of speech, and of insult, persisted at the last session of Congress in revealing the mysteries in which Executive policy upon these points had long been wrapped. His speech has recently been published, and no research less ample, no penetration less acute, no eloquence less vigorous and masterly than his own, could have hoped to add a fact or an idea, on the subject which he discussed, to those which

that speech contains. It has already, however, been followed by an address to his constituents in which the author freshly enforces. A sentence or two from both of these productions, we now submit, for your consideration, and command the whole of them to your careful perusal:

"COMPLIMENTARY."—The editor of the Ohio Political Journal and Register, has published one complimentary notice of our humble self from the Ravenna Star: we commend to his select taste another from the same source, republished in our today's paper. Perhaps it may be wise and dignified for the State organ of the Whig party, to keep up a continued squib-firing of this kind.

STRONG INSINUATIONS.

A Louisville paper, commenting on the Report of our Third Anniversary, after charging us with aiming at amalgamation, exclaims—

"Are we a nation of which we can be proud? If so, what is it that we admire in ourselves, but the *purity of our blood*, and the *high born stamp of our race*?"

After a little, we have the following:

"We have a *purer*, and *rounder blood*, than England can boast; though we are not *so positive* as to its source.

Then what are we to think of these traitors to our country, and race, who would poison our minds by adulterating, and amalgamating with it one of the most abominable races that ever made tracks upon our globe! What a bounded ignominy should be associated with the deed! A race that has been enslaved, as proved by history, for two thousand years before the christen era,—worthy to be imbibed and amalgamated with a race as distinctly superior as day is to night, and that neither man nor the elements could ensue! It should be a crime of a high order for an American to mingle with an African in marriage. We are losing sight of the regard of the ancients for maintaining the purity of their blood. We are becoming reckless of one of the most important safe-guards to our fortune and glory."

Such, Fellow Citizens, are the views entertained by President Adams with regard to the subject of the National Executive and its supporters on the subject of Texas and slavery.—And you will not fail to remember that this conduct is to be sustained or condemned, so far as the People of Massachusetts are concerned, by those whom you are now about to choose to represent you in the Congress of the United States!"

And he thus solemnly concludes the Address to his constituents—*"I wish the whole People of this Commonwealth and all the Petitioners and Remonstrants to be apprised that although that most odious and execrable (the annexation of Texas,) has been the present arrested, and although the invasion of war with Mexico by two successive Presidents of the United States, has hitherto proved abortive, it may yet require all your vigilance and all your lawful energies eventually to baffle and defeat the most insidious and profligate project of war and conquest for the propagation and perpetuation of Slavery, that ever disgraced any country."*

Editors in slave-states should be cautious how they deal in vague declamations about purity of blood, amalgamation, &c. It is not courteous in them to throw out such broad reflections on the manners of slave-holders. We believe these have not hitherto regarded it as a religious duty to maintain the purity of their blood unimpaired, and it may make them feel rather uncomfortable to hear men condemned for amalgamating propensities.

OFFICIAL.

We understand that the Texas Minister, on the occasion of exchanging the ratifications of the boundary convention lately published, delivered to the Acting Secretary of State a note, in which, after stating in friendly terms that although, since the note of Mr. Forsyth declining the proposition submitted by Texas for her admission into the Union, the question of annexation had been considered by the U. S. Government as finally disposed of, yet, inasmuch as the impression still remained to remain upon the public mind in both countries that the proposition was still pending, he had been instructed by his Government to communicate to that of the U. S. its formal and absolute withdrawal of that proposition.—*"Globe."*

The last Emancipator contains a circular put forth by the President, vice presidents, and executive committee of the Albany Anti-Slavery society, calling upon the anti-slavery electors of the state of New York, to vote for Mr. Seward. These gentlemen, who are all whigs, have not yet learned the a, b, c, of abolitionism, else they would not thus attempt to make it the tool of a party. Mr. Seward, it will be recollect, stands precisely on the same ground with Governor Marcy, in relation to Abolition: they have both disgraced themselves by their answers. Nevertheless these slaves of party take it upon them to urge on all the abolitionists of New York, both Whig and Democratic, to vote for Mr. Seward!

The remarks of the editor of the Emancipator on this wicked attempt to destroy the character of abolition for impartiality, are well calculated to take down the self-importance of these assuming partisans.

"Some of our friends will recollect that the call for the State Convention at Utica, in 1835, which wrought such great consequences to our cause, was met by a vote of the abolitionists of Albany. It would seem that the idea of an Albany Regency" must fill the air at that place. Otherwise, we can hardly account for the cool simplicity with which eighteen abolitionists at Albany, all belonging to one party, undertake to prescribe the duty of all the abolitionists of New York, to both parties, to vote for Mr. Seward!

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"It is as easy to renew as withdraw the application. An intelligent slaveholder from Virginia, informed us the other day that he had lately seen gentlemen from Texas, who had come to him to speak of a people making their own laws, to lift up their voices against all legislation which is a direct invasion of the laws and authority of God.

"Resolved, That the system of American slavery is such an invasion and violation of the laws of God, and is therefore to be condemned by all Christian ministers."

And whereas it is often alleged that the subject of slavery is a political subject, and that therefore it is improper for the ministers of the gospel to preach upon it; therefore,

"Resolved, That it is the duty of all ministers who preach to people making their own laws, to lift up their voices against all legislation which is a direct invasion of the laws and authority of God.

"Resolved, That the committee to whom was referred the resolution presented by Mr. Galt on the subject of slavery, respectively reported—

"Whereas a resolution was adopted by this synod at its last meeting, declaring it to be 'the duty of all Christians in this country, in all places and at all proper times, to bear testimony both public and private' against the sin of slavery;"

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MISCELLANEOUS.

SILK CULTURE.

Our fourth page being given up to Miscellaneous matter and advertisements, we have concluded to re-publish from the *Franklin Farmer of Kentucky*, a series of excellent essays on the Silk Culture. Many of our subscribers are interested in this culture; the essays will occupy but little room weekly; and every reader, we presume, will be pleased with them.

SILK Culture No. 1.—History of its Origin.

To the Editor of the *Franklin Farmer*:

DEAR SIR.—Your letter of August 1st, soliciting me to furnish for publication in the *Franklin Farmer* a regular and full series of essays on the culture of silk, has been received; in reply to which, I will remark, there have been several valuable works published in the Eastern States on the subject, to which your readers might be referred; among which is the "Treatise on the Culture of Silk," by Gideon B. Smith, Esq. of Baltimore, "A Silk Manual," by Edward P. Roberts, Editor of the *Farmer and Gardener*, and a "Practical Treatise," by F. G. Comstock, Esq. of Hartford, Ct.; but perhaps many whom I yet hope to see regarding the golden harvests" might not take the trouble to procure them. I therefore know of no medium through which the subject would command a more general notice than the columns of your valuable paper, whose weekly visits are greeted with a hearty welcome, and its contents read as a master relating more immediately to subjects of our own interests. Nor do I know of any treatise on the subject of a more recent date than 1835 or 6, and as the inventive mind of the Yankee is ever on the stretch to discover some grand labor-saving desideratum, many valuable improvements have since been made. I had, therefore, long hoped that some more able pen than mine would have been employed in aid of this most important branch of domestic industry. Under these considerations, from the deep interest I have felt on the subject, both in an individual and national point of view, I will endeavor to comply in some degree, with your request. Although in my promise in the *Franklin Farmer* of the 11th inst., to make some further remarks on the subject, I only designed to make known some useful improvements, that I trust I have made in the management of the silk worm, &c. from the most careful observations through its various stages, and such other suggestions as might naturally arise. I must therefore beg the indulgence of your readers, and hope that in view of the only motives that would induce me to make this attempt, they will overlook such imperfections of style as they may detect.

Yours, &c.

Near Brandenburg, August 17, 1838.

H. P. BYRUM.

CHEESE FROM POTATOES.—Cheese, it is said, of extremely fine quality, is made from potatoes, in Thuringia and part of Saxony, in the following manner:—After having collected a quantity of potatoes of good quality, giving the preference to the large white kind, they are boiled in a cauldron; and after becoming cool, they are pulled and reduced to a pulp either by means of a grater or mortar. To five pounds of this pulp, which ought to be as equal as possible, is added a pound of sour milk, and the necessary quantity of salt.

The whole is kneaded together, and the mixture covered up and allowed to remain for three or four hours (days?) according to the season.—At the end of this time it is kneaded anew, and the cheese is placed in little baskets where the superfluous moisture is allowed to escape; and they are then allowed to dry in the shade, and placed in layers in large pots or vessels, where they must remain fifteen days. The older these cheeses are the more their quality improves. The first, which is the most common, is made according to proportions above indicated; the second with four parts of potatoes and two parts of cow or ewe milk.—These cheeses have this advantage over every other kind, that they do not engender worms and keep fresh for a great number of years, provided they are placed in a dry situation, and in well closed vessel.—[*Mechanic's Magazine*.

What is Congress?

There is truth as well as wit in the following description of the "many-headed thing," at Washington. It is from the last Herald of Freedom:—*Pu. Freeman.*

But what is Congress? It is the echo of the country at home—the weathercock, that denotes and answers the shifting wind—a thing of tail—nearly all tail—moved by the tail and by the wind,—with small heading, and that corresponding implicitly in movement with the broad sail-like stern, which widens out behind to catch the rum-flaught breath of "The Brotherhood." As that turns, turns, when that stops, it stops; and in calmish weather, looks as steadfast and firm, as though it was riveted to the centre. The wind blows and the little popularity-hunting head dodges this way and that, in endless fluctuation. Such is Congress, or a great portion of it. It will point to the northwest heavens of liberty and emancipation, whenever the anti-slavery breezes bear down irresistibly upon it from the regions of political fair weather. It will abolish slavery at the Capitol when it has been already doomed to abolition and the neighborhood healthy.

A fertile Farm of 63 acres, situated in a healthy region, eight miles from town, well calculated for a Country Seat, road, six miles from town, with 60 acres in cultivation, a frame house having four rooms and a cellar; also a frame barn 56 by 40 feet, a log house and a garden with 15 to 20 fruit trees. The land is rolling, fertile, and well-watered with springs.

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A farm of 300 acres, situated 1 mile from the Ohio and 76 from town, having 160 acres in cultivation, an extensive orchard, several cabins and many springs.

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